

# BANNER OF PROGRESS

VOL. II.

SAN FRANCISCO, SUNDAY, JULY 26, 1868.

NO. 29.

## LITERARY.

## THE RIVER TIME.

O, a wonderful stream is the river of Time,  
As it runs through the realms of years,  
With a faultless rhythm and a musical rhyme,  
And a broadening sweep and surge sublime,  
That blends with the ocean of tears!

How the winters are drifting the flakes of snow,  
And the summers like buds between,  
And the brook's breast, with its ebb and flow,  
As it glides through the shadow and sheen!

There's a magical isle in the river of Time,  
Where the softest of airs are playing,  
There's a cloudless sky and a tropical clime,  
And a song as sweet as the vesper chime,  
And the tones with the rose are staying.

And the name of this isle is the Long Ago,  
And the name of the here and now—  
There are brows of beauty and bosoms of snow—  
There are heaps of dust, but we loved them so!  
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,  
And a part of an infant's prayer—  
There are unscripted words, without strings;  
There are broken voices, and pieces of rings,  
And the garments she used to wear.

There are shades that waved when the fairy shore  
By the mirage is lifted in air;  
And we sometimes hear, through the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river was fair.

O, remembered for aye be the blessed isle,  
All the day long, and all the night,  
When the evening comes with its beautiful smile,  
And our eyes are closing to slumber awhile,  
May that "island of soul" be in sight.

## COMMUNICATIONS.

## THE PHILOSOPHY OF MAGIC.

THE "BLACK ART." (CONCLUDED.)

M. Salverte, in his "Philosophy of Magic," has very ably accounted for most of the prodigies of the Thaumaturgists on a rational basis and his work will repay perusal. The English reader has the misfortune of having the work presented to him by a narrow-minded bigot, Anthony Todd Thomson, M. D., F. L. S., etc.; as the following quotation from the Editor's preface will show:

"It must be evident that such a state of mental control could not be preserved without operating on the superstitious feelings of the multitude; consequently sacrifices, rites, and ceremonies were instituted; and displays of sacerdotal power over the elements of nature which appear altogether improbable were witnessed. The object of our author, as I have already said, was to expose the character of that art, and to remove the effects produced by it from the region of fable, by demonstrating that their improbability can be proven to be only apparent. How far he has succeeded I shall leave to the readers of his proofs to determine; but, like all promulgators of a theory, he has attempted to extend it too far, and has supposed it capable of explaining not only the apparent miracles of Polytheism, but even those which, in a great degree, form the foundation of our purer faith, and which the benevolence of the Deity deigned to mortals as a revelation, and the best sanction of its Divine origin."

"For the above reasons, in undertaking the task of editing these volumes, I have felt it my duty to expunge from their pages every passage referring to the Sacred Volume, and, on the same principle, to substitute the words 'apparent miracles' for the word 'miracles.' This has not been done without due consideration, and from a conviction that the author had no correct idea of miracles, and, consequently, could not be supposed to regard those of the Bible as objects of belief."

And in the course of the work, when M. Salverte attempts to show that gunpowder or some other explosive material must have been known to the Christian Thaumaturgists, Dr. Thomson takes him to task for explaining away the most powerful attestation of Divine power in preserving the Christian faith, as exemplified in the wonders displayed at the attempt of Julian to rebuild the Temple. Is not that, which is sause for the goose, also sause for the gander?

I have in a very imperfect manner given a few of the leading features of the art of sorcery. We have seen that terrestrial Magic aimed at the discovery of the internal principles of all, external things; to subjugate the corporeal senses and elevate the mental capacities of man, by the aid of every influence it could command; to place man at the head over all things physical and spiritual in the terrestrial spheres. There is no doubt that, by legitimate means, such power could be obtained and was obtained; yet there existed much cunning artifice among pretenders, whose livelihood depended upon the superstitions credulity of an ignorant people, instead of upon the enlightened intelligence of free minds, able to accept truth and practically apply it. Yet there was a necessity for the seeming frauds and external show which hid the truth from the people, as there is for the shells that environ and protect seeds during the destroying season of winter; so also there is a necessity for the breaking of the shells when the seed is ready to germinate. Truth has lain hid among rites and ceremonies during long wintry ages of Church despotism, whose biting blasts destroy the tender germs, when not protected by monkish legends or silly ceremonies and priestly farce. After three centuries of sub-soiling and plowing and harrowing, the spring-time of spiritual truth has arrived; and the seeds are springing forth in vigorous verdure, with new life, and brilliant prospects of a future abundant harvest. It is foolish to be

alarmed at the unceremonious manner in which the living thought of this age sloughs off the externals which have so long been its protectors. Churches, ceremonies, creeds, Bibles, and Gods are only useful to the human soul so far as they are prompters to it, in its aspirational exercises toward a more perfect state of being. When they cease to influence our spiritual nature, it is only natural that they be thrown aside as effete matter. So, in regard to ceremonial Magic, the modern Spiritualist arises in the strength of his individuality, despising such external helps, thinking it a greater honor to go wrong unassisted, than to be right in leading strings. In this he only manifests the spirit of the age, the tendency of which is to iconoclasm in politics as well as in religion.

The chief allurement to the study of sorcery, in the past, was the power it was thought to possess in procuring revenge, in making others subservient to the will of the magician, an end raising men to power by secret arts, spells, and charms.

To minds of this character, no science was of value, unless it ministered to their depraved tastes and villainous desires. That the adherents to the Magian faith should have their worst passions aroused by the unceasing persecutions of the Christian Church, is not to be wondered at; and that they should exercise the arts of which they were cognizant to trouble their adversaries, is only a proof that they were human; but where no such incentive existed, acts of revengeful sorcery evinced a nature malicious beyond description. Of this kind was the act of bringing infected garments into a crowded city during the late war; a charm of the most diabolical character.

The end to which Nature's secrets were devoted, among the Magi, gave to science the doubtful cognomen of the "Black Art." It is with no slight feeling of relief that I turn away from the study of a by-gone faith, which only reveals the worst traits of human nature, to contemplate the beauties of CELESTIAL MAGIC—or, to give it the name by which it is better known, ASTROLOGY.

J. W. MACKIE.

## GOD.

## NUMBER THREE.

Last March, I commenced a series of articles on the subject of the Deity. Just as the second article was finished, I started on a tour through the southern counties, since which, journeying and ill-health have prevented the conclusion of the series. The subject will be resumed where it was left, with the assurance that thoughts on the Infinite and the Eternal will not lose their pertinence or value by the lapse of a few months, or even of centuries.

The plan proposed in these articles was, to give a concise statement of the conceptions of Deity that have obtained the most general and widespread credence among mankind during the historic period, and, having thus prepared the field, to give, as briefly as possible, my own conception, as an explication of the sense in which I sometimes use the word "God" in speaking and writing.

The last article closed with a statement of the meaning of "God, the Father," taken from the Westminster Confession of Faith, which was copied from the Westminster Confession of Faith, and which may be considered as the Anglo-Saxon branch of the platform on which Protestantism rested after the throes of the Reformation. I now give, from the first named work, a description of the Son and the Holy Ghost, the second and third persons in the Divine Trinity of their system:

"In the unity of the Godhead there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; he is eternally begetten of the Father, the Holy Ghost eternally proceeding from the Father and the Son."

Either from lack of spiritual perceptivity, or from the natural obtuseness of an Atheistic intellect, or both, I cannot separate mind from matter, with this distinction. Mind seems to be the result of the organization of matter, being only possessed by organic beings. In proof of this, we invariably find mental capacity dependent upon organic development, in all the various degrees found between the molecule and man. It is not mind, then, that organizes matter, but it is organization which produces mind. Analogical reasoning requires the same conditions in Gods or spirits. Their mentality must depend upon their organic structure as personal beings. The theologian gains nothing by telling us, in mystic, pious tones, that "God is a spirit"; it is a cowardly trick of eluding a difficulty created by themselves.

Hoping that the anachronism will be excused, I wish here to introduce the Gnostic system of Deific philosophy; as it may throw some light on the Christian system, as well as on a Deific theory of a later date. The Gnostics were a Christian sect, generally considered as heretical, which reached its most flourishing condition about the middle of the second century. This sect was very prevalent in Asia Minor and Syria, and to a lesser extent in Egypt. Gnosticism was evidently the result of an attempt to reconcile the higher Greek and Persian philosophies with the Christian system.

According to this system, God dwells in the

"abyss," or vast depths of space, entirely removed from gross matter; He is the essence and sum of being and life, and is connected with this imperfect and palpable world by various emanations called *aeons*. The first *aeon*, the *noos* of the Greeks, or mind, proceeded directly from the bosom of Deity. Others emanated in descending succession, as Reason, Wisdom, Power, Truth, and Life. From a portion, removed from the more central, inscrutable, abstract Divine essence, and consequently partaking of the imperfect, if not of positive evil, proceeded a Demiurge, who created this world of crude matter, sin, suffering, and sorrow.

The reader is left to judge whether the chasm, which separates the perfect Divine essence—the Sum of Being—from this imperfect world, is successfully bridged, or merely jumped.

I will close this sketch of Deific conceptions with the most modern one put forth by A. J. Davis, which I will give in his own words:

"As we stand, of a cloudless night, reverently contemplating the holy stars, we discern an immense special tract or belt, termed the Galaxy or Milky Way.... Within the vast cloud of material globes is the 'silver lining'—the aurelian circle—which is the soul's immortal home. It is revolving within this visible circle of resplendent suns and planets; just as the spiritual body is a silver lining within a cloud environment—the outer visible form.... This interior circle, or spiritual world, is what we term 'the Second Sphere.' Within that is the third; next, the fourth; then the fifth; lastly, the sixth; the seventh is the Deific vortex—a great Positive Power, perfect and divine.... The higher and more harmonious the mind, the nearer does it approach to the Divine Center—the inexhaustible fountain of Love, Power, and Wisdom. Matter is repelled by the central Sun, but spirit is attracted incessantly toward it."

This is quoted from the fifth volume of the "Great Harmonia." In the "Stellar Key," the idea is fully elaborated, and illustrated by diagrams.

JOHN ALLYN.

## "GOD REVEALED TO THE INTELLECT."

## CONCLUSION.

Mr. Davis charges the Atheist with endowing an abstract idea—Nature—with the power of a rational organic entity. The Atheist who takes this position deserves all the severe criticism of Mr. Davis. It is the illogical position of the Theist, with another name. The Theist personifies an abstract idea—God—and claims for it the powers of perception, production, and reason, which can only, so far as I understand these terms, belong to sentient organic beings. Both are alike untenable. Phenomena cannot be separated from the matter on which they depend; hence Nature is not only phenomena; it is also matter, including the ideal and the real, the motion and the thing moved. But God is neither of these. Matter and its phenomena are said by the Theist to be dependent upon God for their being, while He is self-existent and independent. Mr. Davis classifies the universe into two grand divisions, matter and mind—that which reasons, and that which does not reason. Does he mean by this to affirm that mind or reason is an entity separate from all material organic existence, and that the "Great Mind" is not a personality? I prefer Paley's logic; it is more consistent than that of Mr. Davis; he maintains the personality of God.

"Contrivance," he says, "proves the personality of the Deity, as distinguished from what is sometimes called Nature, sometimes a Principle; which terms, in the mouths of those who use them philosophically, seem to be intended to admit and to express an efficacy, but to exclude and to deny a personal agent. Now that which can only, so far as I understand these terms, belong to sentient organic beings. These capacities constitute personality, for they imply consciousness and thought. They require that which can perceive an end or purpose, as well as the power of providing means, and of directing them to an end. They require a center in which perceptions unite, and from which volitions flow; which is mind."

Either from lack of spiritual perceptivity, or from the natural obtuseness of an Atheistic intellect, or both, I cannot separate mind from matter, with this distinction. Mind seems to be the result of the organization of matter, being only possessed by organic beings. In proof of this, we invariably find mental capacity dependent upon organic development, in all the various degrees found between the molecule and man. It is not mind, then, that organizes matter, but it is organization which produces mind. Analogical reasoning requires the same conditions in Gods or spirits. Their mentality must depend upon their organic structure as personal beings. The theologian gains nothing by telling us, in mystic, pious tones, that "God is a spirit"; it is a cowardly trick of eluding a difficulty created by themselves.

A personal spirit, if language has meaning, is an organic being, dependent upon the laws or principles peculiar to that state of being, and no less material than man himself. The metaphysical jugglery which converts adjectives into nouns, and principles into substantial entities, denying all the while their substantiality, is unworthy the consideration of the plain, honest-minded inquirer. God is either a person, limited to form and place, or only an attribute of materiality. If the former, He is dependent on His organism for His mental powers; if the latter, He has no volition or mental action, more than gravitation has; and

pronouns with capital initial letters, referring to Him and His sex, are misnomers.

The subject of Deity has been a stumbling-block in Mr. Davis' "Harmonial" progress. More than one-third of the second volume of the "Great Harmonia" is occupied in the discussion of the subject. Conscious, however, that he had not solved the knotty problem, he postpones the final consideration of the subject for the third volume. In the preface to the third volume, he says: "However it still appears, the regular treatment of the subject 'Concerning the Deity,' which concludes the preceding work, is postponed to another volume of the series." In the preface to the fourth volume, he says: "The publication of the conclusion of the chapter on the question, 'What and where is God?' is still further postponed; for which the author can furnish no satisfactory reason, save this—that he does not feel 'impressed' to continue that subject at this stage of the public mind." In the fifth volume, the subject is dropped without an apology, and only incidental references to the subject are found scattered here and there throughout the book.

In his "Morning Lectures," he says: "I mean, by 'God,' the highest Truth, the highest Principle, the highest Virtue, the highest Idea of whatsoever is Central and Perfect." Now, can these properties or ideas count? can they reason? can they define in logical terms their own existence? O, Mr. Davis! where is your God, and what is It made of? on what do you your "infinite hopes" depend?

In his "Morning Lectures," he says: "I mean, by 'God,' the highest Truth, the highest Principle, the highest Virtue, the highest Idea of whatsoever is Central and Perfect." Now, can these properties or ideas count? can they reason? can they define in logical terms their own existence? O, Mr. Davis! where is your God, and what is It made of? on what do you your "infinite hopes" depend?

L. W. R.

## To "AESOP, JR."

[EDITORS BANNER.—The following message over from over the sea will, I have no doubt, be interesting to the many friends of "Pauline," even though it is addressed to "AESOP, JR."]

"Pauline" sends you greeting from the East. Many thanks for your kind wishes, that accompanied her over the pathless ocean; connecting the past with the present by a magnetic chain. As for the future, who shall read it, and map for us its devious way? None! And it is well. That mystic scroll which is unfolding day by day, with unswerving precision, reveals all that we are prepared for.

I feel as one in a dream, hardly realizing that I live. A dreamy atmosphere surrounds me—'tis a season of rest to my soul, after a stormy past. I think I divine its import. In some respects it is uncomfortable: for this restless human soul is beating against its prison bars, longing to soar away into untried realms.

I found a test medium at my father's on my arrival, and my spirit friends thronged to welcome me. Poets, philosophers, and legislators, he said, with little children from the Lyceum above—some who passed from our Lyceum—were singing and sporting around me. The whole evening was devoted to the wanderer from a distant shore; the rooms were filled with relations in the form, who had come to welcome me; but my spirit friends had the floor, and right well did they improve the occasion. I sat drinking in their words of welcome and cheer, and felt that I was richly repaid for the discipline of the past, and thankfully accepted the fruition of the present. . . .

How is the Lyceum getting along, and the new Society? Write me, will you not? and inform me how things are in San Francisco.

For my heart is wandering back to-day,  
Across the foaming main,  
Where western breezes fan the cheek,  
And cool the fevered brain;  
Where restless ones are straying  
The streets so lately trod  
By one, whose soul is yearning  
To fathom Nature's God.

I send you then a greeting—  
To all a friendly thought—  
The words of true affection,  
Which never come to naught.  
Be true and brave and fearless,  
Act well the nobler part;  
With cheering words of comfort  
Bind up the broken heart.

So shall your pathway glitter  
With gems of priceless worth;  
The exuberance of your spirit  
Shall cheer you while on earth;  
And round your spirit, even here,  
A halo, bright and fair,  
Shall light up your future,  
Though gloomed with grief and care.

Then onward! never falter;  
Thy steps are bright and clear;  
The bow of promise spans the way,  
Dispelling doubt and fear!  
Tis lighting up the future;  
Walk forth erect and free;  
Th' aroma of your spirit sphere  
Is with me o'er the sea.

PAULINE.

A NEWSPAPER—"religions," that is, evangelical, according to the Shaftesbury pattern—contains the following advertisement:—"Wanted, by a thorough, converted Christian young preacher, a situation as layman or missionary. Willing to spread the truth about the cross of the Lord, as well as the gospel, so much needed in these dark ages of Ritualism and Popery. Can preach extempore, and draw sinners to the foot of the cross through the blood of Christ. Address M. A.—, Hackney." No touting juggler advertising his feats through the *Era* could beat the last two lines.—*London National Reformer*.

A SHOCKING MURDER has just been perpetrated at Lanty's Hamlet close to Lyons. A few days back, a neighbor named Clément, a farmer, was found lying dead in the street, covered with blood, and shouting at that he had just killed his wife for "the greater glory of God"! He added that he had been sent on earth for the salvation of sinners. On the neighbor's deathbed, he spoke of his wife, who was lying in a pool of blood, with her head split open and nearly severed from her body by blows of a hatchet which was by her side.—*London National Reformer*

# THE BANNER OF PROGRESS.

## An Inquiry.

Admitting Spiritualism to be true, as generally understood by its believers, a very natural inquiry arises, as to what are the main employments and doings of the spirits in the next world, and what is their sphere of action, for what purpose, and with what result? How can we obtain a reliable witness as to what is it? Evidence and corroboration are wanted; but what proofs are to be obtained? What is the legitimate and authoritative source of evidence? Will inference, conjecture, or any matter of belief, or intuition even, anything short of positive, most fragile proof—be admissible? What is the best evidence? It cannot, evidently, be from a source that knows, and can communicate to us that knowledge. Now, who or what can do this? Even what may be, usually, believed to be inspiration or revelation, is not infallible, as there is no universally accredited standard by which to determine its character. Pope and his schism claim by inspiration, that he is infallible. But Protestantism discredits it.

The spirit of those who have left this earth, after the death of their bodies, have returned, and given us an account required, of the presence and influence of the truth of their own emanations, as exclusive, conclusive, and satisfactory. And this has been done, notwithstanding a very general belief in Christendom, that "death is a bourn from which no traveler returns." They tell us that one of their duties and employment is to help such as need solace and advice to advise, assist, and instruct, as far as they may be able. They are also engaged to acquire for themselves a knowledge of moral and religious truths, and philosophical and scientific principles and facts, as well as knowledge of all things within their power. And they assure us that their power to acquire knowledge is vastly increased since the separation of the spirit from the body. They inform us, that as far as they are able, they minister to us as guides and guardians for our safety and welfare, and, probably, for the salvation of the soul in the next life. They manifest a cordial desire to impart to us the knowledge they have gained in the spirit world, and to answer our inquiries. Their chief employment appears to be, to acquire knowledge and to good in helping others in need. This is the best way to satisfy the requirements of the human spirit when most wanted, and to all others at all times when required, if in their power. They do not appear to be controlled by creeds and sectarian divisions in matters of religious belief, as in this would; but are free to look for knowledge and truth wherever they may be found. They are, however, seeking happiness, in a great measure, would appear to be in their efforts to make others happy in their advancement in knowledge, and to render them capable of higher enjoyments. So far as we learn, such some of their "doings and enjoyments"; and "the causes and results" must, necessarily, be in harmony with them.

On the other hand, what has, and what does, popular theology, in Christendom, represent to be the condition, the doings and employments, of those who are so fortunate as to reach heaven, in the next state of existence? It is, naturally, rounding the Throne and Presence of the Almighty, they will worship Him, and sing His praises forever and forever?" and "looking down to hell, and seeing the misery and suffering of the damned, from which they have escaped, they will rejoice in the happiness of their punishment, and the joys of their own joy-sing everlasting hosannas and glory to God?" Has the popular or prevailing theology of the 19th century revealed or disclosed anything else to be done by the righteous in the next state of existence?—*Religious Philosophical Journal.*

## Woman's Rights.

### WOMANHOOD SUFFRAGE.

The overseers of the Salford district, in England, have decided, apparently, against their wife that women may vote. They cite section 4, 13 Vict., cap. 21, of an act for shortening the language used in acts of Parliament, viz.: "Be it enacted, that in all acts, words and tokens to include females, and the singular, the plural, and the singular number, in every law, unless the contrary as to gender or number is expressly provided;" and on the strength of this enactment declare they have "no alternative." In Salford, therefore, there is great rejoicing among the ambitious women who are rate-payers.

### WOMEN AS CHURCH OFFICERS.

The Congregational Church of Harlem, N. Y., Rev. S. Bourne, pastor, on a report of the committee appointed a year ago, have unanimously amended the standing rule of that church that women are now eligible as officers. The vote was unexpectedly large. It required a two-thirds vote, but it was four to one. The women of that congregation may now be pastor, deacons, trustees, as well as devout mem-

### WOMEN AS PHYSICIANS.

Four young women are preparing for the practice of medicine at Zurich, Switzerland. Three of them are English and one a Swiss. In the principal Atlantic cities, many women are attaining considerable knowledge and skill in medicine, and are in the same as those of other doctors. In Philadelphia, six ladies who practice medicine have incomes ranging from \$2,000 to \$10,000; \$15,000 is the highest income of a woman physician in New York. Mrs. Elizabeth and Emma Blackwell, Mrs. Hayden and Ladd, are well known in the New York city, and take a high position as practitioners. Dr. Fowler, of Orange, has been very successful. Boston, Utica, Rochester, Elmira, Ithaca, and Milwaukee, also have women practitioners of considerable note.

### LET THE WOMEN PROPOSE.

The Jackson Standard has taken to advocating the right of women to make proposals of marriage, and the propriety of doing so. The Standard says:

"If a woman loves a man, let her tell him so, in a prudent, delicate manner, and if he is a man of sense, (and no other kind of a man deserves the love of a woman,) he will reply in a becoming manner. If the effort is too great, write out your proposal and send it to me, before writing to him. You can weigh your words and consider their liable effect. To the girls, especially during leap year. Many a worthy man is too diffident to propose, who, if a sensible woman (and only such I address) should make proposal, would accept. Let your communication be strictly confidential, and no honorable man will butcher you for it. Let not your proposal be all to the women during leap year. Go on with your part of the contract, as usual. I believe that marriage, as a general rule, is best for both men and women. Of course, there are exceptions."

DOLLS.

The Revolution says:

"All human beings must have some outlet for their forces. If you make dolls of women, and shut them up in palaces, you will be exposing them to the great outer world of struggling and suffering; all the intensity of their feelings will be expended in fashion and frivolity, in gay dress and gorgeous furniture. It is too true that what is called society is nothing but a mere display. Our most intelligent women, who would be an ornament to my circle, avoid altogether what is called society, because they have no time, money, or thought to waste on these elaborate toilets."

### Naturalness of the Spirit-World.

It is not strange that, even among those who have conversed familiarly with spirits, there should be such misapprehension of the above toward which we are all wending our way. The stiff, unnatural manner which characterizes all description herefore attempted, is the result of all past teachings. The very manifestation, we have seen, when properly understood, would demonstrate the beautiful truth of the perfect naturalness of the spirit sphere, have been received as miracles, and distorted imagination has delighted to clothe spirit life with absurdities which dwellers in a lower sphere would find disgusting.

If we live after death and maintain individuality, and attain the promised happiness, we must have means of gratifying our desires. And if the threatened punishment is awarded to the unworthy, how can it take effect if the class of life of the spirit world, which on earth, constituted happiness, (which, of course, without a radical change, neither time nor circumstance is capable of effecting,) this being the case, we are competent to enjoy? In short, to be either happy or miserable after the change, we must be surrounded by circumstances, according to our condition; and as our condition at death corresponds with earth, so may we be certain that the benevolent Father, who has furnished earth with sufficient to gratify every earthly want, has also furnished the spirit sphere with sufficient to satisfy the need of spirit.

The conviction which enlightened Spiritualists

have arrived at, that the soul enters upon its new career undivested of all it has attained in its primary condition, with opportunity of continuing favorite pursuits, with social affections still warm and glowing, destroys the sting of death.

Is it not time that we, as Spiritualists, should ascend from what has been told us the marvelous place our clairvoyants occasionally have intercourse with the loved ones departed, and from actual observation learn particulars concerning life in the spheres—its geography, its astronomy, in fact, all its sciences and arts, and social conditions, and impart knowledge to all we are interested to know, and which is of vital importance that all should know?—"F. E. H."

*In Le Sacre.*

## The Banner of Progress.

SUNDAY, JULY 26, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO.,

PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

### TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

### SPIRITUALISM IN CHINA.

In Legge's work on the religious history of China, and also in Loomis' "Confucius and the Chinese Classics," may be found frequent mention of the Spiritualistic character of the Chinese religious belief, as well as a considerable amount of information in regard to mediumship and spirit manifestation. Gutzlaff, a missionary, who resided at Canton in 1844, in his reports to the Board of Foreign Missions, gave the first clue to the fact that the Chinese had believed in and practiced intercourse with the spirit world from time immemorial. The writings of Confucius, and his reported sayings, as well as those of his disciples, are full of references to the communion of spirits. Mr. Loomis has excluded from his work much important matter of this kind, which throws a great deal of light upon the religion of the Chinese. An exhibition of trance mediumship among them so closely resembles the same manifestation through our own mediums, that we cannot refrain from giving an instance here:

"The medium sits by a table. Having inquired in regard to the surname of the deceased, and the precise time of death, she bows her head and rests it upon the table, her face being concealed from view. On the table are three sticks of lighted incense, one upright, sometimes before, and a horizontal position upon a vessel containing a small quantity of boiled rice. Two lighted candles are also placed upon the table. The woman who seeks information draws near, in profound silence. After a short time the medium raises her head from the table, her eyes are closed, and she begins to address the applicant. She is now supposed to be possessed by the spirit of the dead individual in regard to whom information is desired; in other words, the dead has come into her body, using her organs of speech to communicate with the living. A conversation ensues, mutual giving and receiving information. At the close of the interview, the medium places her head down on the table, and, after a few minutes she oftentimes begins to retch or vomit. After drinking some tea, she soon becomes herself again, the spirit of the dead having retired."

The retching and vomiting are concomitants of the magnetic state that will be at once recognized by all who have investigated spirit manifestation a sufficient length of time. "Using the organs of speech" of the medium would seem to be necessary, in order to maintain a conversation through her; but we will not quarrel with forms of expression. The fact remains, that an intelligence, foreign to the mind of the medium, makes use of her vocal organs to converse with surviving friends of the departed spirit; and we presume that the same tests are required and obtained, in cases of spirit communication among the Chinese, as are frequently given through our own test mediums.

Planchette.

The *Banner of Light* says that this instrument is an old affair. It was manufactured in France twelve years ago. Dr. H. F. Gardner wrote to that paper from Paris, at least ten years since, in regard to it. The following is an extract from the Doctor's letter:

"In Paris, I witnessed a method of communication of which I had not heard in America. The instrument used by them call a Planchette. It requires two mediums to use it, and the method of communication is by writing. In order to give you some idea of the interest taken in the investigation of the subject in Paris, it will be of great necessity to those interested in the manufacture of the above-mentioned instrument, to purchase one to take home with me, and he informed Mr. Owen who was with me, that he had made and sold several hundred in Paris alone."

He speaks the French language. I could not enjoy the society of the household of faith as I could have done under more favorable circumstances; yet, on visiting in a family where the *Planchette* was used, the invisible intelligences found no difficulty in writing in my own native tongue, nor did they fail to speak the French language.

On the date of Peacock. In England I have met

with several mediums in private families, and find that the unseen ones who have gone before have opened many channels of communication, through which they can come to the loved ones of earth, bearing messages of love and good will, and the assurance of a more glorious hereafter."

One of these little instruments can be seen at our office. Herman Snow, 410 Kearny street, has them for sale.

A Note from Rip Van Winkle.

The sleepy genius who writes those negatively remarkable "Editorial Notes," in the *Alta California*, is just able to perceive, by rubbing his mental vision, that the Womanhood Suffrage and kindred movements have reached California. A correspondent of the *Revolution* having remarked that woman's triumph is "among the certainties of the future," the "Notist" of the *Alta* dreamily says that "nobody had supposed that the Woman's Movement had reached this State," and that the announcement "will take most voters by surprise." But, as he observes in his peculiar melancholy-joking way, "it evidently has." And he asks, still in the "sarkastic" vein, as Artemus Ward used to call it, "How long has this thing been going on? Have we a revolution among us?" Yea, verily, we have, Mr. Van Winkle; and it will continue to revolute, to borrow again from Artemus, until the "rights" of woman altogether supersede the "wrongs," which latter are as flagrant in California as anywhere. Beside the practical operation of the "Woman's Co-operative Union," the circulation of the *Revolution* and of the *BANNER OF PROGRESS* in this State is increasing; and this fact is of itself a guaranty that the "Woman's Movement" is well inaugurated in California.

Should not have been surprised.—The Paris correspondent of a Geneva paper says:

"Last Sunday I passed the Madeleine Church, and was not a little surprised to see that, of the fifty carriages waiting in front of the church, not less than thirty were those of noted courtesans."

Compare the words of Jesus himself, as recorded in Matt. xxii. 31: "Jesus said unto them [the Pharisees of his day, who were frequently surprised.] Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

The conviction which enlightened Spiritualists

### MATRIMONIAL AGENCIES.

We noticed the fact, last week, that an institution of the above description was projected in this city, and promised some remarks upon the same. Since writing the notice referred to, we have become convinced, by evidence which has been offered to us, that the project is one that cannot receive the sanction of well-meaning people. There are already too many agencies at work for the promotion of matrimony, even of an unexpected character. The possession of wealth, position, and influence, bait the matrimonial noose so efficaciously at present, that many of both sexes are entrapped into marriage without reflection or proper consideration, to repent at leisure where there is no remedy, except the tabooed one of a divorce suit. Passion, also, plays its part with great effect in most cases; and when the subjects of it awake from their dream of bliss, there is nothing left but dust and ashes, with which they may cover their heads in dreary penitence. The idea of basing a union on life upon anything else than esteem and sincere affection—which are attributes of the soul, not of the body—never entered the thoughts of our grandfathers and grandmothers. But, as the nation has increased in wealth and prosperity, the people seem to have "changed their base" in this relation. Fortune-hunting has become a regular occupation with both sexes; and no marriage is supposed to promise happiness unless it has the basis of wealth. Hence the necessity for go-betweens, or match-makers, private or public, for the "promotion of matrimony," by bringing together marriageable couples, one or both of the individuals having the requisite "whereabout" to make the married state a happy one. The whole scheme is bad enough, even in the mild form of match-making by near relatives and friends; but when it takes the character of a regular business, entered into for the purpose of speculation, even if it be from no worse motive, it ought to be condemned by every right-thinking mind. Until the union of the sexes can proceed upon the natural basis of pure esteem, as it ought in order to increase their happiness, the better way would be to discourage matrimony instead of promoting it. No parties brought together by extraneous means, with a view to an acquaintance that shall culminate in marriage, can have respect for each other, when the motives of either are evidently selfish and mercenary. An assignation at a "Matrimonial Agency," for the purpose of viewing each other in private, by parties who have had no previous introduction or acquaintance, cannot have a beneficial tendency, morally or socially. We do not believe that such an institution is either necessary or intended for good; and we therefore enter our protest against the encouragement of the project by some of our city dailies, that have advertised the location and prospectus. And we warn those who are endeavoring to establish the business, that we will not again be bored with their solicitations, to induce us to give it our countenance and support.

Straws Show which Way the Wind Blows.

Under this head the *Banner of Light* gives an item from the Washington *Daily Globe*, containing the discussion and vote upon a proposition of Hon. B. F. Butler to insert in the Internal Tax Bill a provision to tax spiritual mediums as "jugglers." The Bill was being considered in Committee of the Whole. Tellers were appointed, and the vote was taken upon Butler's amendment, resulting in its defeat by ayes 45, nays 51. So the proposition to consider mediums as "jugglers" failed in the Congress of the United States by a decisive vote. As the conductors of the venal political press are in the habit of taking notes of the "straws" which indicate party success, they will please "make a note" of the above, as an indication of the strength of truths which they habitually ignore and persistently ridicule.

Since time since, a story was started by an overzealous temperance lecturer, to the effect that 1,300 daughters of rich men had been treated in the New York Inebriate Asylum. This story was extensively published, and contradicted by Dr. O'Flaherty, the Superintendent of the Asylum, who stated positively, that there has never been a female patient in the institution.

This late "flat contradiction" comes now, after the lie has traversed the whole extent of the country, and perhaps crossed the ocean to the continent of Europe. It may be still on its travels in Turkey or Hindostan ten years hence, while the simple truth may never reach a thousandth part of the readers who have seen and believed the slanderous fabrication.

"Ever the truth comes uppermost," but not until many have been either injured or benefited by the lie. Who will invent an efficient and reliable lie-detector?

Bible, Bible, Bible!—The controversy between the American Bible Union and the American Bible Society has broken out in Oregon, Rev. C. A. Buckbee having gone thither to start the discussion. Rev. I. D. Driver, the big gun of the Methodist, has been acting as the champion of King James' version against the Revised Bible of the Bible Union. Well, if the old book is effectually killed off by the disputants, it will not be "our funeral."

We can get along without it, just as well as the old patriarchs did before any Bible was written. We can draw our inspiration more directly from original sources; after the Bible becomes obsolete, just as the old prophets did, of whom the Bible speaks. Let this Bible babble go on; we know how it will end, and don't care how soon.

Our Lord Jesus Christ founded His Church in this world for one specific object.—*The Occident.*

We challenge the editors of that paper, or anybody else, to prove that Jesus of Nazareth founded a church in this world or any other. And we will accept his own words, as reported in the New Testament, as testimony in the case, wherever they can be found.

No DANGER.—The *Evening Dispatch* shows its good sense by calling on the Board of Education to afford proper school facilities to the colored children of this city, as soon as possible; to let them go to school, and not let them fall. It is a sign of progress to find a Democratic journal using such language; but we may remark that there is no danger of the heavens falling if justice is done, though they may come a little nearer earth.

Evening Bulletin.

MAC HINE.—Figaro, smart as he is, cannot see that the *Alta's* correspondent in China, "Mac Hine," is a mac-hine correspondent, though Figaro sees plainly enough that the *Alta's* machine letters from China are written in San Francisco.

NEITHER.—Persons of the best education and the highest social position in England say *ether* and *neither*. In fact, they *neither* say *neither* nor *nether*.

STRAWS.—It is stated that a large number of straws have been placed upon the outer end of the Oakland wharf, for use in case of another accident. It is well known that drowning men always catch at them.—*Figaro.*

### STATE ORGANIZATION.

We reprint the following plan for a State Organization, with some amendments suggested by A. C. Stowe, who was not present when the first draft was made:

BENJAMIN TODD,  
Chairman of the Committee.

Constitution of the California State Association of Spiritualists.

We, Spiritualists of the State of California, hereby agree to enter into an organization to be known by the name of THE CALIFORNIA STATE ASSOCIATION OF SPIRITUALISTS.

#### ARTICLE I.

##### OBJECTS OF THE ASSOCIATION.

SECTION 1. To obtain a unity of action throughout the State, and thus increase our strength to carry forward the much needed reform in the religious status of the people.

SECTION 2. To make known to the world our constant and abiding confidence in the Ethics, Philosophy, and Phenomena of Spiritualism.

#### ARTICLE II.

# THE BANNER OF PROGRESS.

## PHENOMENAL FACTS.

### Progress of the New Work of Saving Souls in San Francisco.

**EDITORS BANNER OF PROGRESS:**—To those who have marked with an attentive eye the rise and progress of Spiritualism in this city, the present, as compared with the past decade of years, looks like the high noon of our heaven-born religion. Formerly, Spiritualists scarcely numbered a baker's dozen in the city; now, we have more professional mediums in the work of breaking the bread of life to hungry souls, through the various phases of mediumship in this city, than we numbered in the aggregate in those days. Our private mediums, equally efficient in the work, are numbered by hundreds; while our ranks have been swollen to a vast army of valiant soldiers, every one of whom is able and willing to give a reason for the faith that has caused him to enlist in this "grand army" of Progress.

My leading object in this present writing is, to give a few of the foot-prints by which persons are led from doubt, Skepticism, and blind bigotry, into the broad light of our glorious gospel. A few days since, it fell to my lot to be an interested spectator at a spiritual séance, given by Mr. C. H. Foster, the wonderful test medium, at his parlor, No. 5, Cosmopolitan Hotel, in this city. There were three persons at the table with the medium; all more or less thoroughly skeptical of the ability and willingness of disembodied spirits to produce the manifestations said to occur in this gentleman's presence. In a few moments after the circle was formed, a spirit friend of one of the parties announced his willingness to give his name in writing; when a slip of paper and pencil were put into a hat, and held by the rim for a second above the heads of the persons at the table; and on examination, a full name was found, legibly written, of a friend of the person to whom it was directed, who had not heard from him for upwards of thirty-five years. Another spirit wrote his name on a slip, laid in the palm of the hand, placed hard against the under-side of the table. Several other names were written with the pencil rolled up in a piece of blank paper, while the gentlemen for whom they were designed were holding the roll above their heads. A little girl, only two-and-a-half years old when she passed away, came to the greatest skeptic present, and perfectly identified herself to him by giving her name in full—two long ones—and declaring herself to be his brother's daughter. Another very interesting manifestation was given to the same skeptic. He wrote the names of a number of battle-fields, on a slip—some six or eight. Mr. Foster rolled each one up into a pellet, held them in his left hand, while holding a hat in his right. He then requested the spirit to answer the gentleman's question as to the field upon which he was killed by carrying the slip bearing the name from his left hand, and placing it in the hat; whereupon it was done promptly, all present seeing the paper pass from the hand into the hat. By these and other incidents, which I cannot find time to record, life beyond the grave was demonstrated, to the satisfaction of all present. It is no extravagance of language to say, that, in one hour, greater evidence of immortality was given, than can be found in the Bible and all the other sacred books in the world. What incomparable privileges we of this glorious era enjoy, wherein heaven is brought so close to earth, and immortality brought to light! How our fathers would have blessed God for the undimmed rays of light that reach us to-day from the thither side of what was the dark-rolling river of death!

L. W. R.

**WITCHCRAFT.**—A most extraordinary occurrence, arising out of the hearing of a case, took place in the hall of the City Court House, Limerick. After the charge had been disposed of, the friends of the parties on either side attended in full force, and among them was the well-known Rochester and Rochdale father, stout-looking man of about 60 years of age, whom the woman accused of inciting his son to ill-use her daughter, and abused him with considerable virulence, as if he were the cause of the whole transaction. She ended her tirade after the Limerick fashion among women of the low class, with her curse, and devoutly prayed that he (the old man) might be paralyzed before he would leave the Court. Strange to say, he was paralyzed; and almost upon the instant, to the astonishment and consternation of every one present, the poor man, who had probably been worked into a high state of excitement by the attack the woman made upon him, was seen to grow suddenly faint, and fall against the wall, and immediately it became apparent that he was attacked with paralysis. His features became distorted, the mouth twisting round to one side, and exhibiting peculiar nervous twitches, and his right side and limbs became rigid and lifeless. A singular commotion ensued amongst the bystanders, for such an occurrence had never been witnessed; and presenting, as it did, much of the supernatural in its character, a considerable degree of fear, not unmixed with wonderment, was the result.—*Dublin Nation.*

**AUDIBLE "SPIRIT VOICES."**—At Mr. Chamberlain's, Kingston-on-Thames, the spirits preach sermons and sing hymns in voices loud enough to be heard in the next house.—*San Francisco Banner of Progress.*

It seems to our Infidel perception that a man must have quite a lively faith to believe this singular statement; but, if it is true, new order of things is coming, when we shall not only have direct communication with the spirit-land, but have it "free from all noise and awe," save the voices of ministers and church singers—"a consummation devoutly to be wished."—*Investigator.*

It is hard to decide how the question of duelling should be dealt with. Undoubtedly there are times when it is proper to appeal to a duel, but we believe the course to be productive of more harm than good.—*Morning Call.*

If it be that this ship is to go down, why, then, so be it. Wherefore, why not?—*Jack Burnby.*

**WOMEN'S CO-OPERATIVE UNION STORE,**  
No. 39 Second St., opposite Jessie.  
**Ladies', Gents' and Children's Furnishing Goods.**

**SHIRTS MADE TO ORDER.**  
**CHILDREN'S SUITS, INFANTS' WARDROBES, FANCY ARTICLES.**  
MENDING DONE.

Orders from Steamboats, Hotels, and the Country, respectfully solicited.

## FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

### To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1863, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And, with the local organization of Spiritualists or progressive Reformers to send two delegates, and an additional one for each fraction of fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States, to attend and participate in the business which may come before said Convention.

ISAAC REHN,  
*President.*

WARREN CHASE, New York,  
A. J. JUSTICE, Pennsylvania,  
L. G. LEWIS, New Jersey,  
JACOB WEAVER, Maryland,  
A. JACKSON DAVIS, New Jersey,  
H. E. COOPER, Maine,  
FRANK CHASE, New Hampshire,  
D. P. WILDER, Vermont,  
WILLIAM WHITNEY, Massachusetts,  
J. M. SPENCE, Michigan,  
IMMANUEL SEARLE, Rhode Island,  
—, Texas,  
HUDSON, Ohio,  
—, Nebraska,  
W. T. NORRIS, Illinois,  
M. A. MCNAUL, Wisconsin,  
JOHN C. DEXTER, Michigan,  
CHARLES A. FENN, Missouri,  
MOSES HULL, Indiana,  
—, District of Columbia,  
—, Kentucky,  
—, Tennessee,  
HENRY J. OSBORNE, Georgia,  
Minnesota,  
S. Y. BRADSTREET, Iowa,  
*Vice President.*  
L. K. JOSLIN, Rhode Island,  
*Treasurer.*  
HENRY T. CHILD, M. D.,  
634 Race Street, Philadelphia,  
*Secretary.*

## PRINCE'S SOVEREIGN CURE FOR SCROFULA, OR EVERY PHASE,

### Catarrh, and Bronchitis,

Guaranteed by Nature's Patent Remedies from Plants. All Snuff and Intoxicants have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds) Dropsey, Spermatozœa, Strumous, Epithelia, Skin and Bone Complaints, and other external and internal External Medicines, are perfectly eradicated. Medical Circulars, 25 cents. Medicines sent by express.

WM. R. PRINCE,  
Linnean Nurseries, Flushing, New York.

**Mrs. M. J. UPHAM, MAGNETIC AND ELECTROPATHIC PHYSICIAN,**  
Has taken Rooms at 629 Market Street,  
(South side.)  
**SAN FRANCISCO.**

Mrs. Upham examines patients clairvoyantly; cures by  
**LAYING ON OF HANDS.**  
or by Electricity. Also, administers medicine when clairvoyantly directed.

Office hours, from 9 A. M. to 5 P. M.

CIRCLES at her rooms Thursday evenings. Also, sittings by appointment.

25

**CATARH AND BRONCHITIS. NEVER CURED. REASON WHY.**

These fatal diseases, the purest of consumption, and always combined with Scrofula! Deathless, Catarrhal, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, have failed to cure one case as they claim. No remedy which can reach Catarrh and Scrofulous complications, and they import only transient relief. Where do we see the results?—None!—None!—None!—None!—None!—None! The only positive cure is Nature's Sovereign Remedies from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all others, including Consumption, Scrofula, and other Eruptive Affections, forever. Two medical Circulars, 25 cents. Medicines sent by express.

WM. R. PRINCE,  
Linnean Nurseries, Flushing, New York.

**C. H. FOSTER, TEST MEDIUM, (From New York,) WILL GIVE**

**SEANCES AT 421 DUPONT STREET,**  
OFFICE HOURS FROM 10 A. M. TO 5 P. M.

24

**H. SNOW'S LIBERAL AND REFORM BOOKSTORE, AND PACIFIC AGENCY FOR ADAM'S & CO.'S GOLDEN PENS,**  
410 Kearny Street, (Up Stairs.) Between California and Pine.

**ALL KINDS OF SPIRITUALIST AND REFORM BOOKS**  
For Sale at Eastern Prices. Also,

**SPENCE'S POSITIVE & NEGATIVE POWDERS.**

Circulars and Catalogues sent free.  
Address HERMAN SNOW,  
San Francisco, Cal.

**DR. E. HUTCHINSON WILL HEAL THE SICK BY LAYING ON OF HANDS,**

AT NO. 66 Everett Street, (Between Third and Fourth Streets)

He has had twenty years' experience in curing Diseases. His charges are moderate.

25

**A. A. MCLEAN, BOOK, CARD, AND JOB PRINTER,**

No. 528 Clay Street, (Opposite Leidesdorff,) San Francisco.

**RED LAND WINES,**  
MADE IN THE FOOT-HILLS OF CALIFORNIA.

Warranted Pure Juice of the Grape. FREE FROM ALL ADULTERATION, AND ARE BEYOND ALL CONTROVERSY.

**THE BEST WINES ON THIS COAST.**

ALSO,  
**WINE VINEGAR AND FRESH MOUNTAIN HONEY.**

WHOLESALE AND RETAIL, At 625 Market Street, Opposite the foot of Montgomery.

17

E. B. HENDEE.

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105</p

# THE BANNER OF PROGRESS.

## The Banner of Progress.

SUNDAY, JULY 26, 1868.

### LYCEUM DEPARTMENT.

"Angels where'er we go attend  
Our steps, whate'er betide,  
With watchful care their charge defend,  
And evil turn aside."

—CHARLES WESLEY.

#### NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, July the 26th, at 2 o'clock, P.M., at Mechanics' Institute Hall, Post street, near Kearny. Friends of the Lyceum are cordially invited to be present.

#### LITTLE WILLIE.

BY MATTHIAS BARK.

Willie sits in his little chair,  
By the fireside, musing with care of boy.  
What is he dreaming of, idle boy?  
Lesson or play, or cake or toy?

Willie has eyes that are bright and blue,  
Lips like a rose in the morning dew,  
Sunbeams that glitter around his face,  
Feet that are music about the place.

Sorrow and Willie walk wide apart;  
Life hath no sadness to touch his heart;  
Nothing can pierce his thoughts to the hill;  
What art thou dreaming of, idle boy, Willie?

For, lo! O father, I wonder more  
Why Lizzie comes back to you no more;  
Sister Lizzie, they carried away  
Over the hills that snowy day.

When you are sleeping so sound and still,  
And the moon lies white on the window-sill,  
She comes and stands by my little bed,  
And lays her hand on my aching head.

And she looks so pure in her robes of light,  
With her pale, pale brown and her wings so white  
And she smiles so sweet as she looks on me,  
I know that in heaven her home sweet home.

And then she kisses me, O, how sweet!  
And, father, I hear her your name repeat;  
I hear her voice, as she used to do.

She tells me to love you, dear;  
Never to bring you a sigh or tear;  
Never to whit your head with shame;  
Never dishonor your spotless name.

And she tells me, father, of endless day,  
In a beautiful kingdom far away,  
Where there is never a thought of care;  
And mother, she says, is smiling there.

I think she must weep, too, father dear,  
To see you sitting so lonely here,  
With cheeks so pale, and with locks so gray,  
Thinking of her far away.

She tells me all about the world again,  
Of joy and of pain, of sin and pain;  
Where sorrow is joy, and strife is rest,  
And our happy home on the Father's breast.

And mother is waiting our steps to hear,  
Wishing and wishing the hour were near,  
When God shall call us to joy above,  
And we go from earth to the land of love.

I know that your heart is like to break,  
That your hair is white for my mother's sake;  
That your eye is dim and your cheek is wan,  
Watching and waiting to see the dawn.

When the sun is white on the window-pane,  
And the birds sing sweetly, then you'll know  
I'll wake you, father, and you shall know  
The words that she utters so soft and low."

#### A Lyceum Anecdote.

WEBSTER'S UNABRIDGED DICTIONARY AS GOOD AS THE BIBLE IN CERTAIN CASES.—Soon after our San Francisco Lyceum was organized, a Presbyterian clergyman from Stockton wandered into the hall by mistake, and was struck with admiration and astonishment at our exercises. He arose and made an address to the children, in the course of which he attempted to illustrate the value of the Bible. He related a little story of a light-keeper's daughter, whose father was sick in bed, and no one in the lighthouse to light up the lantern except his little daughter. The wreckers were anticipating a rich haul from a vessel which was being driven toward the shore, and the little girl could not reach the lamps with the longest stick she could find. And there in darkness, for some time, the vessel continued to approach the shore, and was in danger of shipwreck. At this critical moment, the little girl thought of the great family Bible. She quickly ran and brought it, and, by standing upon it, was enabled to reach and light up the lantern, and thus warn the mariners of their dangerous time. The clergyman continued to enlarge upon the blessing which the Bible conferred in this instance, and compared the wreckers to wicked men and devils and the lighthouse to the mind, which the Bible furnished with light, and so on, and so forth. Immediately after he had sat down, Bro. A. C. Stowe arose, with a comical twinkle in either eye, a mischievous smile at both corners of his mouth, and asked, in a mild tone of voice, whether a copy of Webster's Unabridged Dictionary would not have assisted the little girl into a position for lighting the lamps, equally as well as the family Bible. The clergyman grew red in the face, but had nothing to say.

#### St. Louis Lyceum.

The Progressive Lyceum at St. Louis, Missouri, is one of the largest and most effective in the Union. They have frequent exhibitions, days, at least once a month; and the Leaders publish a good sized paper as often, called the *Convention-Day Journal*, containing a record of what has been done in the Lyceum during the month, addresses delivered before it, and correspondence from the friends of the Lyceum movement in all parts of the country. Here is one of the questions asked in the St. Louis Lyceum, with the answer:

**Question.**—What line of action among men is most productive of lying and deceit?

**Answer,** by Flanny Penn, Beacon Group.—Trying to get the best end of every bargain; making people believe one thing to their face and telling a different thing behind their back; doing things that we are ashamed of, and therefore wish to conceal. All these and various other methods of deceit are bound to be found out in time by those on whom they have been practised, and then they want to retaliate, and the evil increases till it is hard to find a perfectly truthful person.

The adult Group in the St. Louis Lyceum is called Constellation Group; and answers to questions are expected and given by its members, the same as by the children of the other groups. There are many things in the conduct of this Lyceum which might be adopted with profit in our San Francisco Lyceum. We shall take occasion to refer again to the Lyceum at St. Louis, and its work.

We notice that Chicago, determined not to be behind New York, has established a Chicago Sorosis, or Woman's Society, and now we hear of a "Children's Progressive Lyceum," the aims and objects of which are not given; but "Children's Progressive Lyceum" is a name of Chingonian, and beats the Young America of San Francisco, and the Pacific all to pieces.—*Daily Alta California*.

The grandmother of San Francisco newspapers does not know that we have had a "Children's Progressive Lyceum" in San Francisco for three years past, numbering from seventy to a hundred members. A very enterprising sheet, indeed, which does not know what is occurring in the very city where it is published! But we realize the fact that old foyers are not "progressive"—"it can't be expected, you know."

**PRIZE QUESTION IN THE SAN FRANCISCO LYCEUM.**—The following question was asked in the Lyceum last Sunday, and answered in nearly the same manner by two of the children, without consultation with each other:

**Question.**—What are the constituent qualities of light?

**Answer, from Shore Group, Mary E. Senatz.**—Light is a material fluid, of extreme subtlety, emanating in particles from a luminous body.

**By Charles Tracy.**—Similar answer.

A prize was given to each.

THE Children's Progressive Lyceum at Chicago had their Third Annual Picnic June 20th. A full band was present, and dancing, Lyceum excercises, etc., were the order of the day. The excursion was made into the country by railroad, at only 50 cents a ticket, and the children at half that price. When shall we have cheap fares in California?

**Who WILL TAKE CARE OF ME NOW.**—A Methodist preacher said to a little girl in Napa, whose mother had gone to the spirit-land, "Jesus will care for you now." "No," she cheerily replied, "Cousin Benja's Poems."

**Confucius and the Chinese Classics.**

**Dissemination of Psychometric Researches and Discoveries.**

**Kelley.**

**Discourses from the Spirit World.**

**Death and Life.**

**Errors of the Bible.**

**Fame of the Mother.**

**Effect of Slavery on the American People.**

**Parker.**

**Christ and the Pharisees upon the Sabbath.**

**Christianity; its influence on Civilization, and its Relation to Nature's Religion.**

**Caleb S. Weeks.**

**Cairvoant Family Physician.**

**Courtney's Review of Dodd's Involuntary Theory of Pain.**

**Cook's Poetry.**

**Cousin Benja's Poems.**

**Confucius and the Chinese Classics.**

**Dissemination of Psychometric Researches and Discoveries.**

**Eliza T. Tuttle.**

**Ernestine's Review of Beecher's Report of Spiritualism.**

**Evangelist.**

**Fame of the Mother.**

**George H. Wright.**

**Glossy.**

**History of the Supernatural.**

**History of Dungeon Rock, Eusebius.**

**Harmonia and Sacred Melodist.**

**Ass Fitz.**

**History of the Supernatural.**

**12mo.**

**Hymns of Progress.**

**L. K. Cooney.**

**Healing of the Nations.**

**Heath's History of the United States.**

**History of the Chicago Artesian Well.**

**A. Shufeldt.**

**How and Why I Became a Spiritualist.**

**Wash. A.**

**Historical Transformation of Christianity.**

**Is there a Devil?**

**John Baldwin.**

**John Wesley's Preachings.**

**Chas. S. Woodruff.**

**John Wesley's Life.**

**John Wesley's Works.**

**Death and Life.**

**Wright.**

**Inquirer's Text Book.**

**Ideal Attained.**

**Mrs. Farnham**

**God's Justice.**

**God's Providence.**

**God's Providence.**